

ASSERTIF SPEECH ACT IN THE COMIC *SANG KYAI* AS AN EFFORTS TO PLANT RELIGION VALUE: PRAGMATIC STUDY

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Abstract. Comics are very interesting media in conveying a message that the writer wants to convey to the wider community. One of the most popular comics in Indonesia today is the *Sang Kyai* comic by Ahmad Faizin Karimi. *Sang Kyai's* comics always invite laughter (read: humor), but in it also invites social, religious, cultural, and economic criticism related to contemporary issues. This article examines assertive speech acts contained in comic with Searle's theory dividing and developing speech acts into six parts. The method used is descriptive qualitative. The results of assertive speech act contained in cartoons including telling, reporting, stating, predicting and bragging.

Keywords: *Assertive speech acts, Sang Kyai cartoons, Pragmatic*

INTRODUCTION

Comics is one of the propaganda media that is quite effective for certain circles. Comics have the power to convey the message of *da'wah* strength lies in the language used is concise, simple, familiar and has illustrated images that scream the contents of the speech so that the reader seems invited to wander and imagine by the author. Comics have many types and characteristics according to the target audience, one comic that appeals to all groups is the comic *Sang Kyai*. This comic has a lot of fans, especially on social media like *Facebook*, *WhatsApp* and *Instagram*. This comic is spread through the application making it easier for anyone who reads it. The *kyai's* comics are well-liked because they tell of actual, critical and constructive events, as evidenced by many fans of the *Sang Kyai* comics who comment or like on each issue.

This comic character is like the name of the *Kyai*, so the language used tends to enlighten the public. The speech acts always rectify the misguided thinking about social reality that occurs, therefore this research is focused on examining speech acts in the comic *Sang Kyai* by Ahmad Faizin Karimi. The speech acts studied were assertive speech acts or also called representative speech acts by borrowing the theory of the speech acts of Searle [1]. Assertive speech act is a form of speech act that binds the speaker to the truth of the proposition spoken, Meanwhile Yule [2] defines assertive speech acts as an act of what the speaker believes..

This research observes speech acts of dialogue or conversations between characters contained in the *Sang Kyai* comics. The conversation is very interesting as a form of efforts to instill religious value to the reader with polite language and hits all parties who read. Research related to assertive speech acts as far as researchers do not know too much, there are several researchers who study assertive speech acts including: Diana Sari's [3] work entitled *Assertive Speech Acts on the Stand Up Comedy Suci 6 and its implication* and the work of Novi Safriani [4] titled *Asertif Speech Acts in the Novel Woman with the Work of Hani Naqshabandi*. Based on the two previous researchers, there are no other researchers who study comics, especially comic *Sang Kyai*. contained in the *Sang Kyai* comic in an effort to underscore religious values.

METHOD

The research approach used in this study is a descriptive qualitative research approach. In this study, the authors used the approach of a pragmatic approach. The pragmatic approach referred to here is to examine the intentions of the speech that are explicitly or implicitly behind the speech being analyzed. Speech intents, especially those that are implied can only be identified through the use of language in a concrete manner by considering the situation of the speech [5] Qualitative data is data in the form of words or pictures and not numbers. The data in this study are in the form of sentence excerpts or expressions that contain. speech act based on the above theoretical concepts contained in the *Sang Kyai* comic. Based on the above view, the data collection technique used in this study is the documentation technique. The documentation technique is a technique that is carried out by finding data related to the things being investigated namely *Sang Kyai's* comics which circulate in a series on social media. Data analysis according to Patton [6] is the process of arranging data

sequences, organizing them into a basic pattern, category and description unit. He distinguishes it from interpretation, which gives a description pattern, and looks for relationships between the dimensions of the description.

RESULT

The results of the study indicate that there are several types of speech acts used in the comic *Sang Kyai*. The data can be classified by type as the following data.

1. Telling



(Picture: Ahmad Faizin's Dilan Fad Document)

Context Title: Dilan Fad

A: If you meet me, will you say it?

B: Tell me what dear?

A: The hard thing is not being homesick, but giving up the husband to fight in Muhammadiyah

B: Mantab Wife who is praying.

Based on data from the conversation between the *Kyai* and his son with the title 'fever dilan' is included in the category of telling because the speaker (P), the *Kyai's* son wants to tell his father's longing that the weight is not missed as Dilan in the film, but the feelings and feelings give up the husband fighting in *Muhammadiyah* must give up mind, energy, time, wealth and if necessary lives. This can be understood as a wife of a *Muhammadiyah* activist who must be willing and willing her husband to fight to preach at all times for the benefit of the *Ummah*. So, the child wants to sort of tell his father how he feels left by her husband struggling in *Muhammadiyah*.

2. Reporting

Context Title: Youth Milad

A: Today is right on May 2, our 8th Anniversary Youth Organization

B: We carry the theme Encouraging diversity to advance Indonesia

B: Because of diversity if not congested and movement filled with excitement. Indonesia is unlikely to progress.

C: Convey my simple message. Fighting don't just like to wait for being asked let alone waiting for free time. If the fighters first waited for Indonesia, it would not be independent.

A: I'm very happy, Pak clerics.

Other data that is classified as assertive speech acts is reporting. The data is found in a comic titled *Milad Pemuda*. In the dialogue between the speaker, the Chairman of the *Muhammadiyah* Youth Group and the Tutor's Tutor. In the dialogue, what was interesting was MT's body language facing the *Kyai*, cross-legged positions and forms as a form of reporting on developments in youth organizations to the *Kyai*. Assertive speech acts in the context of reporting this usually occur in the context of having a difference between those who report and those reported such as residents to the *lurah*, children to the father or subordinates to superiors. The *Sang Kyai* comic context occurs between the child and the father, so that the father's role also gives more support and motivation to the child so that he can continue to be enthusiastic in preaching through *Muhammadiyah*.

3. Declaring,

Context Title: Be wary of crazy ways

A: Report a lot of terror to clerics and clerics by people who claim to be crazy.

B: Beware !! the way to terror is crazy, the person is not necessarily crazy

A: Close ranks to improve the security of union unity

B: Ready *Kyai*. Monotheism, knowledge and charity are weapons! Invite people to unite and the police must dismantle this madness producer.

The speech context above states and reports that allied groups belonging to the assertive speech act occur under the title 'alert the crazy way'. The context of the title is motivated by the number of cases in various regions in Indonesia that have occurred murders and persecution of ulama committed by crazy people. The incident became a big question for the public regarding the victims were the clerics, who were all targeted by crazy people, this is what underlies a systematic engineering of crime and is still the way that was used by the PKI in ancient times when killing the scholars. These concerns, then in the comic *Sang Kyai* is depicted in a story between *Kokam* (*Muhammadiyah* Youth Force Preparedness Command) as *Muhammadiyah* soldiers who escort the scholars who are in fact the nation's assets. The comic illustrates the utterances stated by P to MT A: Report a lot of terror to scholars and clerics by people who claim to be crazy. B: Beware !! the way of terror is indeed crazy, the person is not necessarily crazy A: Close ranks improve security of unity B: Ready *Kyai*. Monotheism, knowledge and charity are weapons! Invite people to unite and the police must dismantle this madness producer.

4. Predicting,

Indonesia Disbanded 2030

A: Said this book, Indonesia has been dissolved in 2030

B: Indonesia will definitely disperse sooner or later. America, China, all countries must disband, because the world must disband.

A: Hehehe, yes, *Pak Kyai*. But can fiction books that are said to be based on engineering and imagination be trusted?

B: Well, most politics are fabricated, but you also believe?

A: hehehe yes yes sir

Based on the conversation dialogue above there is another assertive speech act that is predicting a condition related to future predictions based on the present context, because today will have implications in the future. This is contained in the Comic entitled Indonesia Disband 2030. The beginning of this comic came when there were pros and cons in the community as a result of PS's statement as the chairman of a political party in Indonesia who said Indonesia Disbanded 2030. The statement was based on an analysis from a novel entitled *Ghoost Fleet* by a world intelligence expert who stated that Indonesia Disbanded 2030 was based on certain indications, one of which was debt and mortgaged sovereignty. Actually what PS said was a caution and warning step, but the name of the political stage became an extraordinary excitement because it was peppered by political opponents to drop statements that were considered ridiculous because they were based on a fiction book. Because of the booming statement, then by Comicus Ahmad Faizin was appointed as a comic work with P who asked the MT about the contents of the book with speech acts predict the following:

A: Said this book, Indonesia has been dissolved in 2030

B: Indonesia will definitely disperse sooner or later. America, China, all countries must disband, because the world must disband.

Humans sometimes forget to realize that they are more concerned with something that is wrapped rather than content, busy predicting that Indonesia will disperse. However, if we realize later that it is not only Indonesia that has disbanded but the entire universe, so from that essence we are fighting in the life of the world for the benefit of the eternal afterlife.

5. Bragging

Context Title: *Ngibul*

A: Give the statement here

A: Can be controlled by there

B: It's the same as *Ngibul*

A: Who are you? I look in the mirror looking for your sins

C: Do people like to be angry and like to threaten their position, *Pak Kyai*?

D: He said what is the matter of water, but yes other matters also joined in.

Another type of assertive speech acts is the bragging category. This is found in the *Sang Kyai* comic titled *Ngibul* or the Javanese saying they like to lie. The background of this emergence is the statement of AR related to the attitude of state officials who share certificates for an image which in essence can be done by a village chief or village head. The action was sharply criticized by AM as *Ngibul*, because on the other hand many of the country's assets were dominated by foreigners and fad.

The statement received a response from one of the other state officials in an angry tone and threatened to find faults which later became the head of head for the father of reform with the father of "reclamation". Mr. "reclamation" is classified as a versatile minister because he has held several important positions. This comic is unique in using satire or satire language and there is a clear and firm statement between P and MT as follows.

A: Give the statement here

A: Can be controlled by there

B: It's the same

The dialogue above explains that the meaning of the expression *ngibul*, is because there is a difference between the information conveyed there and that which is mastered here so that it can be understood as a kind of lying or *ngibul*. The comic with the title *ngibul* intends to clarify and enlighten the public about the nature of the truth between words and actions that are not contradictory.

CONCLUSION

Sang Kyai's comics contain many moral and religious messages. Religion always invites people to do good and leave bad things. So that moral is the implementation of Religion [7] so that it can be understood that in this comic contains a noble message to the reader, besides that in the comic conversation the *Kyai* has the power of pragmatic power as Leech's opinion [8] which distinguishes the problem of illocutionary verbs and illocutionary power primarily advises.

Based on the results of the study there are several types of speech acts used in the *Sang Kyai* cartoons. The speech does not include (1) telling as an effort to explain and provide understanding to the reader with logical dialogue so that there is harmony, (2) reporting as an effort of responsibility, because essentially every human being asked for responsibility, (3) states as part of the attitude partiality towards something good reality must obtain protection and partiality, (4) predict as an effort to be aware of something that will happen with a variety of specific indications and (5) brag as a constructive form of something that is considered untrue so it needs to be straightened out.

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